UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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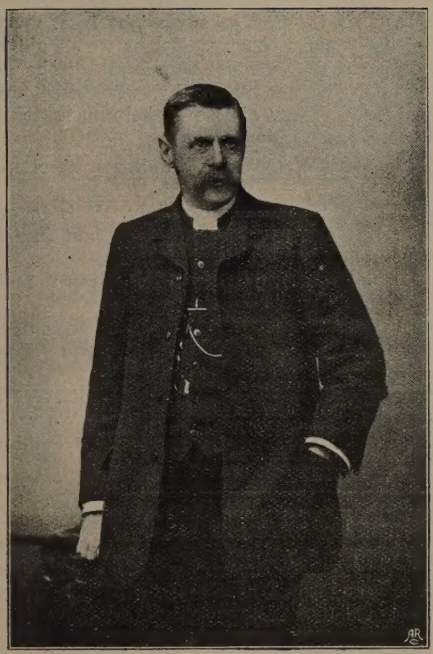

Rev. J. W. BISHOP (Manchester),

Domestic Missionary.

Born, Hackney, London, of an old Methodist family; his father and grandfather both preachers, the former for over 50 years; his father a descendant of the Rowland Hill family of Surrey Chapel fame. Mr. Bishop himself was educated at the Homerton College; was urged to prepare for the ministry, but declined; he was a Primitive Methodist; ultimately from 1885-1890 he was in charge of a Mission at Reading, supported by the Huntley Palmer family; was afterwards minister in charge of a circuit of five chapels in Berkshire about 10 miles from Reading; in this work after four years he had drifted into Unitarian views; was introduced to Unitarian circles; went to London, 1894, to assist in the Rhyl Street Mission, Kentish Town; minister Stepney Green Unitarian Church, 1894-1896; removed to Manchester, November, 1896, to be minister at the Domestic Mission, Willert Street. He found the Mission almost in a dying condition; now it is larger than it ever has been at any previous time, with a Sunday School of over 600 young people, a good congregation of adults, and well attended institutional meetings and clubs every week-night. Mr. Bishop is this year President. Manchester Unitarian Sunday School Union, and he is Hon. Secretary, Red Cross Convalescent (Children's) Home, Blackpool, for the Manchester District (Unitarian) Sunday School Association; he delivered the address at the Free Trade Hall, Sunday School Festival, Whit-Sunday, 1910. Mr. Bishop has proved himself to be a most successful missionary amongst the poor; and in his humane and beneficent activities, assisted by many willing helpers who have gathered round him, he finds that satisfaction which is twice blessed—the joy which blesses those who give and those who receive, and which compensates for the risks, trials and hardships of work amidst the haunts of the very poorest people in a great modern city.

TRUE COURAGE.

Courage and bravery—Yes. Courage to resist temptation, to face wrong, to stand for the Truth when most other people are against it, to break through evil custom, to advocate nobler principles in spite of unpopularity, and to show oneself on the side of an unpopular movement when it is right. Such is the courage humanity stands most in need of; such courage as nerved the soul of the Apostle Paul and the early Christians, and made it possible for Jesus to face the cross. Such is the courage needed by Unitarians everywhere to be brave and bold in support of their Unitarian Faith.

The World Grows Better.

With noiseless steps good goes its way;
The earth shakes under evil's tread.
We hear the uproar, and 'tis said,
The world grows wicked every day.

It is not true. With quiet feet,
In silence, virtue sows her seeds;
While Sin goes shouting out his deeds,
And echoes listen and repeat.

But surely as the old world moves,
And circles round the shining sun,
So surely does God's purpose run,
And all the human race improves.

Despite bold evil's noise and stir,
Truth's golden harvests ripen fast;
The Present far outshines the Past;
Men's thoughts are higher than they were.

Who runs may read this truth, I say:
Sin travels in a rumbling car,
While virtue soars on like a star—
The world grows better every day.

—Ella Wheeler Wilcox.

Our Domestic Missions.

AN INTERVIEW.

The Unitarians were the first to establish those Missions to the Poor, which are called Domestic Missions. The Rev. Dr. Joseph Tuckerman, supported by Rev. W. E. Channing, D.D., initiated the Ministry to the Poor in Boston, U.S.A., 1826. The inspiration of his example and the felt need of such work stimulated Unitarians in England to establish such Missions. Hence the Manchester Domestic Mission was established in 1833; there had been some earlier effort of this kind in London in connection with the British and Foreign Unitarian Association under the influence of the Rev. W. J. Fox. Dr. Tuckerman visited England in 1834; the London Domestic Mission was established, 1835; that at Liverpool, 1836; Leicester, 1845; and later others at Birmingham, Bristol, Belfast, Leeds, and other places. So the Unitarians were amongst the earliest of professing Christians in attempts to deal with the modern social problem.

The following queries and answers have resulted from an interview of the Editor with the Rev. W. J. Bishop, one of our Domestic Missionaries in Manchester. Replies to questions:—

1. What has been the object of the Domestic Mission from the first?

To visit poor people in their homes, to be friendly rather than to befriend, as that word is ordinarily used. To give them a word of cheer and hope, and to inspire the sense of God within them.

(The word mission has been used badly, so that that for which it stands in our case does not get the respect it deserves).

2. Is the Domestic Mission an Institutional Church?

The word Church must be left out. It is a place where institutions are allowed to grow through a felt need. A place where provision is made for the needs of heart, head and hands.

3. Is the work one of practical help and not merely charity?

Unless it is eminently practical it is of no use. The phrase, "taking the Gospel to the people," carries a different meaning with us than it does in some cases. A tract cannot do the work needed, nor even the reading of portions of Scripture to weary, troubled and benighted folk. The word charity is a much mis-used word. To some it only means the giving of doles, which in many cases does more harm than good. With all my might I set my face against that sort of charity. But as we should help a personal friend we must help some of the poor, mixing with the gift, sympathy, wholesome advice and guidance. Our aim is to help them to help themselves, and nothing beyond.

4. What part of the work think you effects most good?

That among the young, certainly. It is in every way preventive, and it instructs the best in them. I can point to most gratifying results.

5. Are not the funds in support drawn mainly from Unitarians?

Very little indeed comes from any other source.

6. In what sense is the Domestic Mission Unsectarian?

Inasmuch as we can deal with those of every sect without any suspicion of proselytising. We are not seeking to build up a church, but to build and strengthen character.

7. In the religious teaching imparted by the Domestic Mission there is necessarily some definite theology?

Yes, and it is comprised—

"The Fatherhood of God."
"The Brotherhood of Man."
"The Leadership of Jesus."
"Salvation by Character."
"Onward and upward for ever."

And that God is not a God of wrath, but "God is love." Turn from evil, live the righteous life is the burden of our appeal.

8. Do you think struggling Unitarian Churches in poor neighbourhoods should be worked as Domestic Missions?

It is a matter of funds in support of such churches. They cannot be worked on any other lines. There is not the intellectual element to deal with. Every church should express the conditions and aspirations of the neighbourhood in which it is placed; if not, it is as weed in a flower garden, a vegetable out of place. I think the circuit movement is a move in the right direction, but there will be much false pride to overcome before it becomes really affective.

Mr. Bishop added:—I think it is right to mention that the Police Aided Association for clothing the destitute was started at Willert Street, and that I was instrumental with the aid of Alderman Rawson, who was then chairman of the Watch Committee, in starting it. I know this is questioned, but I have letters to show. Also when we had that bad winter some five years ago and there was so little work I waited on Sir Thomas Shann, with an introduction by the Rev. S. A. Steinthal, and became secretary of the Distress Fund which was started, and nearly £8,000 were collected and distributed, and was the means of bringing clergy, ministers and philanthropic workers of every creed together and the working of many districts by them. I like to think of that part of the business more than the actual relief given at that trying time.

St. George.— By A. D. TYSSEN, D.C.L.

The 23rd of April is marked as St. George's day in our almanacs. In the first prayer book of Edward VI., it was a red-letter day with a special epistle and gospel; but this was omitted on the next revision of the book. Going back a century and a half further we find that in 1415, when Henry V. was on the throne, it was ordered to be observed as a full feast day. Half a century or so earlier Edward III. had adopted St. George as the patron saint of England and built St. George's Chapel at Windsor. Yet earlier, namely, in 1222, while Henry III. was still young, a council at Oxford had ordered St. George's day to be observed as a lesser holiday: and going back to the time of the Crusades, St. George was said to have appeared and helped the Christians in a battle at Antioch on June 28th, 1089, where a number of Normans were present under Robert, the son of Willam the Conqueror; and he was also stated to have appeared to Richard I. in Palestine near the end of the 12th century. Thus St. George was fully installed as a warrior saint at the earliest date here mentioned, and he had held that reputation for many previous centuries; but when we seek for his origin we find him as fabulous as the dragon, which he is reputed to have slain. Many men indeed bore the name of George, but none of them possessed any of the saint's attributes.

The most notable Christian named George was a bishop at Alexandria in the middle of the fourth century, who exerted himself vigorously to abolish Paganism, and fell a victim to his zeal, for he was there at the death of Constantius; and, when the news arrived that Julian had succeeded to the throne and had returned to the worship of the heathen gods, a crowd of adherents of the old religion attacked George and beat him to death. This happened in A.D. 361. This George, however, was refused admittance to the list of ecclesiastical saints, because he held Arian views, and had been installed in his chair by an Arian emperor in place of the renowned Athanasius. Indeed, Church writers paint him in very black colours, which are fully reproduced by Gibbon. It really seems, however, that the Arians popularized the name George by investing this martyr with a mass of sensational sentiment, and that the Trinitarian party felt obliged to adopt it, and only sought to transfer the glory of it to some one who suffered on their side. For this purpose they selected an individual who is said to have borne the name George, and to have lived and suffered martyrdom at Lydda in the time of Diocletian; although no record of any such George is found until 494, when a council at Rome under Pope Gelasius condemned a book called the Acts of St. George, as having been corrupted by heretics, but recognised that there had been a real martyr of that name. Some writers have identified St. George with the Christian, who tore down the persecuting edict of Diocletian directly it was exhibited at Nicomedia on February 24th, 303 (Lactantius, De Mort. Persecut. 12, 13); but the name of that hero was not recorded, and a Greek tradition gives him the name John. Altogether St. George seems to show how very real an unreality may be made by investing it with a mass of fictitious sentiment. (See Smith and Wace's Dictionary of Christian Biography).

Unitarian Complaisance.

The critics of Unitarianism have much to say about what they call "Unitarian complaisance." By this expression is meant a certain satisfaction in the wholeness of things and the ultimate triumph of whatever is best fitted to endure. "Unitarian complaisance" does not necessarily mean a deadening indifference to progressive enterprises and a smug self-seclusion from the responsibilities of missionary endeavour. Have we not known scores of Unitarians who might well be called complaisant and who are enthusiastic in behalf of many genuine reforms and philanthropies? But you cannot frighten them by announcing the end of the world, you cannot arouse them to a single missionary effort by declaring that we are all miserable sinners, you cannot change the expression on their faces by threats of hell and the possible rewards of heaven. They have only the placid smile which means more than the frown of contempt for the wild exhortations and the agonizing contortions of the revivalist. Death-bed scenes and eleventh-hour repentances, presented with any amount of nasal solemnity, mean no more to them than so many chapters from "Alice in Wonderland."

"Unitarian complaisance," properly understood, is the presence of an established and fixed faith in the soul. It means faith in God, faith in this God-given life of ours, faith in the life-processes that have kept the world going since time began and will keep it going unto the end, faith in the naturalness and beneficence of death and faith in the God-provided conditions of life hereafter.

—"Unitarian Word and Work," U.S.A.

Home Circle.

SELF-RELIANCE.

Dare to do right!
Dare to be true!
You have a work that no other can do.

—G. S. Taylor.

It is good not to depend too much upon others, and to depend as much as possible, each upon himself. There are times when we are thrown upon our own resources with none to help us; and then if we have not learned to do things for ourselves it goes hard with us, but if we have schooled ourselves not to depend upon others we can get through so much more easily. Think of Robinson Crusoe cast alone upon an island. How would it be with you if you were suddenly left all alone to do everything for yourself? We never know what is going to happen to us; so it is well to be prepared and fit for any emergency so far as that is possible.

"Help yourself, help yourself, little boy—do;
Don't wait for others to wait upon you.
Look at the birds how they build their own nests!
Watch the brown bees, always toiling their best!
Put your own hands to the plough if you'd thrive;
Don't waste your moments in wishing, but strive."

THE SLAVE-MAKER.

Mr. Gould tells a story of a boy Herbert, who loved to have everything done for him. Other people might fold his night-dress, put his slippers away, hang his coat up, replace his book and paint-box. One morning, before breakfast, he was heard singing:

"Britons never, never shall be slaves."

"Do you think, Herbert," said his mother, "that Britons never should be slaves?"

"Yes, mother."

"Am I a Briton?"

"Yes, mother."

"Ought I to be a slave?"

"No," cried Herbert; and he looked fierce as if ready to defy buccaneers or pirates who should dare to carry off his mother into slavery.

"Then, Herbert, why do you make a slave of me? Every morning I have to fold your night-dress, put away your slippers—"

Herbert's face lost its soldierly air. But henceforth he was less indolent, and more self-reliant.

If you would have it well done,—
I am only repeating your maxim,—
You must do it yourself,
You must not leave it to others.

—Longfellow.

CLEANTHES THE LEARNER.

A poor Greek youth, Cleanthes (Clee-an-thees), resolved to go to Athens, to learn philosophy from the old teacher Zeno. He trudged to that city with a patched coat on his back, and but three drachmas —or sixpences—in his pocket. Every day he presented himself at Zeno's school ,paid the small fee, and took his seat among the pupils, and listened to the old philosopher with eagerness. The other scholars eyed him jealously, and wondered how this shabby hungry looking youth could find money to pay the fees. They murmured that he was a thief. He was accused and led before the judges.

"Gentlemen," said Cleanthes, "I am accused of having obtained money by wrong means. Permit me to send for two witnesses."

The first witness, a gardener, declared that at early morn Cleanthes drew water for him in his garden, and for this a small wage was paid. The second witness, a widow, said Cleanthes had ground her corn for her and received payment in return. Out of these scanty earnings Cleanthes saved the admission money to Zeno's lectures.

The judges looked with respect on the self-reliant young learner, and after whispering together, offered him a gift of money. "No," said the teacher, Zeno, "let him persevere without gifts."

Nor did Cleanthes desire this help. He relied on his own brave right hand.

Lean on thyself until thy strength is tried;
Then ask God's help; it will not be denied.
Use thine own sight to see the way to go;
When darkness falls ask God the path to show.
Think for thyself and reason out thy plan;
God has His work, and thou hast thine, oh, man.
Exert thy will and use it for control;
God gave thee jurisdiction of thy soul.
All thine immortal powers bring into play;
Think, act, strive, reason, then look up and pray.

—Ella Wheeler Wilcox.

DO YOUR PART!

Though we are all members one of another and must in many things depend upon others, we must take care to do our part, to bear our share of the burden, and if need be, dare to stand alone for what we believe to be right. Do your part yourself, do not make it heavier for others by putting your part on them.—(See Gould's "Book of Moral Lessons," 1st Series, pages 42-46).

UNITY HINTS.

Eat slowly and you will not over-eat.

We have no more right to consume happiness without producing it than to consume wealth without producing it.

Dead men tell no tales, but they often leave plenty for other people to tell.

The woman who maketh a good pudding in silence is better than she who maketh a tart reply.

For domestic friction, use silk, not sand-paper.

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER V.

Miss Beely still felt that her own inarticulate thoughts were being expressed by the "Hermit," and was silent. He therefore continued:

"These failures cannot be accounted for by increased difficulties in the work itself. Heathenism to-day is nowhere more coarse and savage than that of ancient Britain; more civilized and intellectual than that of the Roman empire; or more subtle and refined than that of Greece. These were antagonists compared with which the poor, stupid Mumbo Jumboism of Africa, and the abject superstitions of submerged Asia, are almost insignificant. Yet even these are not more deplorable than the vicious and God-dishonouring dogmas that rival agencies have propagated in the name of Christianity. And as for the higher religions of the East, well—they have messages of spiritual truth to which the West may well listen with reverence. While British and American missionaries ride rough-shod over these ancient faiths, refusing to recognise those elements in them which are of eternal value, failure is certain. The attempt to substitute their divided and contentious theologies for the grand old philosophies of Eastern religions is at best a questionable experiment: it might be termed fussy interference."

Another pause, and then:

"I am afraid I bore you, Miss Beely. It is seldom I obtrude my views on others, if that is any excuse! In fact, the chance is rare. If I have taken unfair advantage—if I have spoken too freely on a subject on which you probably differ—pray accept my apology."

"On the contrary," she replied, "I agree with nearly all you have said, and thank you. But I hold that Christianity has something to give to even the best of other religions, and must offer it in spite of all failures and discouragements. It means to us homes instead of harems, the honour of woman instead of her degradation. It means books and schools for the ignorant, sympathy with the outcast, clothes and ploughs for the savage, decent dwellings for the brutish, rescue from the curse of caste, teachers for superstitious minds, a living and uplifting communion with the Unseen. We have these things to give, and," she continued, "in withholding them—nursing them in selfish thoughtlessness—we stunt ourselves, as well as rob our needy kindred. The wider interests we have, the better we fulfil the purpose for which God has placed us here, and the better it is for ourselves. The more investments we make in things that enrich mankind the richer we are."

The "Hermit" was evidently pleased with these spirited sentences, and said:

"I admit all that. I hope I have said nothing at variance with it. My point is that we need not take up duties at the ends of the earth, while there are so many close at hand. The imperative duty of a nation, or a Church, is the duty that lies nearest. With our great heathen cities all around us, teeming with vice and squalid ignorance, we need not go so far afield, and squander so much money and energy as a channel for our sympathies."

This gave Miss Beely her opportunity. She had been wondering how the conversation had taken so strange a form, and how to turn it in the direction of her immediate object. This man was certainly no atheist. He had spoken no word that could be construed as disrespectful to the Christian faith. It is true his reference to the "grand old religions" of the East seemed to cast a slur on Western forms of faith. If she had cared to pursue the subject she might have reminded him that in spite of their ancient religions the populations of Eastern lands are sunk in idolatry so stupid, immoral, debasing, that it is hard for Christian people to credit it; and that with their idolatry go misgovernment, cruelty, wretchedness and poverty. But, an "Atheist?" an "Infidel?" The words he had just uttered disposed of all doubt on that point, and cleared the ground for the errand on which she had come.

"I came on a begging mission," she said.

"Yes, I quite understood that. But holding the views I have expressed you must pardon me for declining to contribute."

"The views you have expressed encourage me to hope for a different response."

"I—I beg pardon!"

"You spoke of 'imperative duties' close at hand. It is on behalf of them that I seek your help."

"But madame, foreign missions are not close at hand. You can hardly expect me to help an object of which I so little approve."

"I am not seeking your support for foreign missions. Forgive me for saying that I have not mentioned them."

With a quizzical look the "Hermit" replied:

"Well, that's extraordinary! Have I been expatiating all this time on a false assumption?"

"It must be so if you thought I was going to appeal for foreign missions."

"Then what are you going to appeal for?"

He was amused at his mistake and ready to atone for it by a patient discussion of Miss Beely's plans.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—J. Martineau.

Surely, none are so full of cares or so poor in gifts that to them also, waiting patiently and trustfully on God for his daily commands, he will not give direct ministry for him, increasing according to their strength and their desire.—Elizabeth Charles.

The boys and girls who know most about the evil of the world are not the most likely to escape its contamination.

National Unitarian Temperance Association.

DRINK AND DEGENERACY.—III.

The problem of the feeble-minded is now brought constantly before us; State aid is asked to provide for them, and State interference to prevent their marrying. Last month a Board meeting had before it the account of a case which the Council had been investigating. It was that of a feeble-minded man whose tenth child had just been born. The nine previously born were all feeble-minded, and doubtless the tenth would be the same. Ten useless lives to come upon the rates, and in time to become the parents of other useless lives! All honour to Mrs. Sidney Webb and to Miss Dendy and others who are trying to grapple with this problem. But could we only eliminate the drink evil, or even reduce it to any extent, the problem would in course of time to a great extent solve itself, for alcohol is an active factor in causing deterioration of brain tissue.

"Examining out of many family histories 150 cases of mental defect, in regard to which he was able to satisfy himself that he had collected historic data, Dr. Tredgold, physician to the Littleton Home for Defective Children, found in 46.5 per cent. of the families a history of well-marked alcoholism; in 38.5 per cent. of the cases combined with neuropathic inheritance."*

Besides the feeble-minded there are the "dullards," whose condition is largely owing to the drinking habits of their parents. Dr. MacNicholl examined, in 1901, fifty-five thousand school children for the New York Academy of Medicine. Of these he found 58 per cent. were below the required standard of intelligence, 17 per cent. being actual "dullards," 25 per cent. "very deficient," and the other 16 per cent. merely "deficient." The habits of the parents with regard to alcohol is reported in 20,147 cases:—

Children of drinking parents, 6,624.
Children of drinking parents reported dullards, 53 per cent.
Children of abstaining parents, 13,523.
Children of abstaining parents reported dullards, 10 per cent.

The family histories of 3,711 children were traced through three generations. This was done in great detail with regard to the taking of alcohol. Of the children of abstaining parents and abstaining grandparents only 4 per cent. were dullards, whereas of the children of abstaining parents, but drinking grand-parents, 77 per cent. were dullards.

Dividing the 3,711 children into two classes, viz., those free from hereditary alcoholic taint, and those with hereditary alcoholic taint, the contrasts were very striking:—

(1) Of those free from hereditary alcoholic taint:
96 per cent. were proficient.
4 per cent. were dullards.
18 per cent. suffered from some neurosis or organic disease.

(2) Of those with hereditary alcoholic taint:
23 per cent. were proficient.
77 per cent. were dullards. Of these dull children more than one-third were very deficient.
76 per cent. suffered from some neurosis or organic disease.

These figures appeared in the Medical Temperance Review for August, 1905, and are quoted in "Alcohol and the Human Body" by Sir Victor Horsley and Mary D. Sturge, M.D., in their valuable contributions to the study of alcoholism. Facts like these must carry weight, for it needs only a little imagination to enable one to picture the waste of what should be happy child life, the suffering from illnesses that need never have been, and later on the useless, incompetent lives, a burden in the home and a burden to the State. VIOLET SOLLY.

*Royal Commission on Feeble-minded. Vol. VIII., p. 135.

Joseph Priestley, 1733—1804.

By the Rev. W. A. WEATHERALL.

[Joseph Priestley, trained in Calvinism; became Arian at Daventry Academy, 1751-1755; Socinian and Unitarian at Leeds (1767-1773), and henceforth up to his death the most famous Unitarian of his time.—ED.]

Joseph Priestley was born March, 1733, at a little place called Fieldhead, Birstall, near Leeds. He lost his mother when he was six years old, but found a second mother in an aunt with whom he went to live, and of whom he speaks most affectionately. She was most anxious that Joseph should become a minister, and when he was eighteen he went to an academy at Daventry to continue his studies for the ministry. Before this step was taken another school had been contemplated for him, but Priestley, finding that he would be expected to subscribe his assent to ten printed articles of the strictest Calvinistic faith, and also repeat this assent every six months, refused to so bind himself, and went to Daventry for a period of three years—1752-55.

In his life at Daventry there is indication of that method and tenacity of purpose which enabled him to accomplish such a great amount of work throughout his life, shown also in his determined efforts to overcome an impediment in his speech, in which he was not entirely successful. From Daventry he went to his first pulpit at Needham, and here too he showed in a very practical way his dislike to a fettered mind, for he refused to receive grants from either Presbyterian or Independent funds. He was so poor in consequence that he could not afford to purchase books, and had to borrow such as he could find in the neighbourhood.

In 1758 he removed to Nantwich, and in that town he was able to establish a school, which provided him both with the means to purchase books, and the

earliest apparatus of his laboratory. In addition to his ministerial duties his school occupied him from seven in the morning until four in the afternoon, and—let us say it very softly in these modern days—he never gave a holiday, except on red-letter days.

From Nantwich he passed on to Warrington in 1761, to be a tutor in the Dissenting Academy; and while here he married the sister of one of his Nantwich pupils, and found in his wife a true companion and loving comrade through all the years which were to come. Here also he met Dr. Franklin, and was drawn to go more deeply into the field of original experiment. So Priestley, the scientist, came into being.

He removed to Leeds in 1767, where he was minister of the Mill Hill Chapel. Here he pursued his experiments more keenly, and began to examine the properties of air, or, as we should now say, gas. It is interesting to note how he was first led to experiment with gases. The house he lived in adjoined a brewery, and in the exhalations of carbonic acid gas which came from it he found the material for new experiment. Priestley was the first to discover the means of impregnating water with this "fixed air" as he called it, so producing our modern soda-water. After six years at Leeds he accepted a position with Lord Shelbourne, and in this new post he found himself more free to pursue his scientific experiments, and his studies led to the momentous discovery of oxygen (or "dephlogisticated air" as Priestley called it), and so opened the gates of a new era in chemistry.

In 1870 Priestley went to Birmingham, and there spent a happy twelve years, but as the fruits of his work there the storm gathered of which the ultimate effects were that he had to leave the "land of the free," and seek a new home in America. The first signs of unrest arose through the publication of the "History of the Corruptions of Christianity" in 1782, followed in 1786 by his "History of the early opinions concerning Jesus Christ." The former work especially was received with strong disapproval, but has been recently criticised by Sir Oliver Lodge as containing contentions which "we should now consider to be of a reasonable and sensible character." Priestley's strong interest in the Sunday School movement in Birmingham was also, strange to say, the ground for great dissatisfaction in certain quarters.

The outbreak of the Birmingham riots in 1791 brought Priestley's work there to an end, and forced him to fly to London. The new Meeting House was totally destroyed, the Old Meeting House was burned to the ground, and then the rioters marched on to Priestley's house, which, together with his library, manuscripts and scientific apparatus suffered total destruction from the mad passion of the mob. Priestley seemed never to recover from the shock caused by this violent expulsion from Birmingham, and the wanton destruction of the fruits of his years of research, and though he remained in London for three years he then decided to go to America, and in 1794 he left England and spent the remaining years of his life in quiet study in the little village of Northumberland, Pennsylvania. There on Feb. 6th, 1804, he died, working right up to the end. Even on his last day he corrected some proofs as they came from the printers, and having done this he said: "That is right, I have now done," and so passed away.

So died one whose work has been and is of inestimable benefit to the world. Our scientists to-day freely own their indebtedness to the researches and discoveries of Priestley and do honour to his memory. But we confess a deeper debt, which makes us prize his memory more, in that we look on him as a Pioneer of our Faith.

The Name "Unitarian."

In one of our exchanges, "The liberal Christian Monthly" for March, which is the official organ of The City Temple, of The King's Weigh House Church, and of the Liberal Christian League, and therefore of the so-called "New Theology" Movement, there is an article by the Rev. G. T. Sadler, B.A., LL.B., on "The Universe as an Unfinished Work of Art," in which occurs the following:—"The Unitarians put Jesus on the manward side; while the orthodox put Jesus on the Godward side. That controversy is dead now; and it were best if the name 'Unitarian' were allowed to drop."

We do not think that controversy is dead, or that it is at all probable that the world will willingly let that name die. We are sure that the Unitarians themselves will not cast the name aside. The idea of "Unity" is too great and precious to permit the disuse of the word "Unitarian" as that which best describes that conception in its cosmic as well as in its theologic and philosophic meaning.

Mr. Sadler himself uses unintentionally a powerful argument for the perpetuation of the name "Unitarian." He says:—"The Universe is a Unity. That sounds tautology. So it is, but it is not so evident as may be imagined. Our first view of things is of detached articles. Then we grow scientific, and see all things are related to one another in a mighty whole. Then we grow Hegelians and see that all things are in one spiritual whole, and things are thought-forms in one Mind. So God is the Unity of all things. The Forth Bridge is a unity of many parts with one purpose—to carry trains. So is "Hamlet" a unity—and all its parts have a place in the whole meaning—whatever that may be! So is the body — a unity of cells and microbes and nerves—and other things most wonderful! The conscious man is its unity. So God is the Soul of the Universe."

To all that, we can say: "Well done, Mr. Sadler! We agree that "Unity" is the great conception. Unity of God, Unity of Man, Unity of Life, Unity of all things (the Universe); and thus we shall continue the name 'Unitarian.'"

"UNITY" LESSON CHART FOR MAY.

1911.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
May 7	*Joseph Priestley*	254	"Not without honour, save in his own country."—Mark 6, 4	I Cor. 4
... 14	Good and Evil	203	"Overcome evil with good."—Rom. 12, 21	Rom. 6
... 21	Retribution and Judgment	349	"Whatsoever a man soweth that shall he also reap."—Gal. 6, 7	Rom. 2, 1-16
... 28	Self-reliance	156	"Each man shall bear his own burden."—Gal. 6, 5	Dan. 6, 1-28

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S. Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

See Notes for this month in column below. Hymns also from Manchester Assoc. Hymn-book (H.C.S.)

The Bible Lesson Notes.

(See the Lesson Chart).

[NOTE: H.C.S. means "Hymns and Choral Songs," Manchester S.S. Association, Hymn-book; Hymn numbers in the Lesson Chart as shown above are given from "The Sunday School Hymn-book." S.S. Association, Essex Hall, London.]

MAY 7th: Joseph Priestley.

Read the biographical article in this issue. Scripture passage and memory text given in the chart can be used in connection. A prophet is not without honour save in his own country, where, in Priestley's case, he was persecuted. Note in Scripture passage what Paul says about apostleship and martyrdom. For juniors a talk about Priestley with lesson from hymn and memory text. Hymn H.C.S., 37.

MAY 14th: Good and Evil.

Sin is evil; righteousness is good. Sin produces disorder and death; righteousness increases life. We are servants of that which we obey; if we obey evil, we are the slaves of sin; if we obey good we are the servants of good. We should be dead unto evil, but alive unto good, overcoming evil with good. Good and evil are relative terms. In relation to health and life cleanliness is good, helping to life; uncleanness is evil, hindering life. In relation to character sin is evil weakening character; righteousness, acting according to conscience, is good, strengthening and perfecting character. Good never dies; evil destroys itself. See Scripture passage and memory text, and for juniors hymn lesson with memory text. H.C.S. 125.

MAY 21st: Retribution and Judgment.

See Romans 2, 1-16. No escape from consequences, or—the judgment of God. Wrong-doing brings its own retribution—payment, penalty. God renders to each according to his deeds; for well-doing, perfect life; for unrighteousness, tribulation and anguish. Effects and consequences are the judgment. Judgment does not wait, it is instant; cause rushes into effect. Evil produces pain. Good brings happiness. We reap according as we sow. See text, Gal. 6, 7. Hymn lesson for juniors. H.C.S. 140.

MAY 28th: Self-reliance.

See Daniel 6, 1-28; and Home Circle page. Trust in oneself. Crutches bad for those who can walk. Do not make crutches of other people if you can act for yourself. Think for yourself. Do not slavishly imitate others. Be yourself. Have courage to act on your own judgment. Dare to say "No!" when tempted to do what you feel is not right. Bear your own burden (see text, Gal. 6, 5). Think of brave reformers, Wiclif, Lindsey, Priestley; of heroic discoverers like Columbus and Livingstone. See F. J. Gould's "Children's Book of Moral Lessons," 1st Series, Chapters XIV. XV. (6d.) Hymn H.C.S. 77.

LITERATURE: The Unitarian Penny Library Nos. 110 and 122: "Old and New Conceptions of the Structure and Chronology of the Old Testament," by Philip H. Wicksteed, M.A.; "The Doctrine of the Trinity in recent Apologetics," by G. C. Field, B.A., of Baliol College, Oxford. Mr. Wicksteed's lecture clearly explains how modern Biblical criticism has discovered the growth of Old Testament literature and the structure and composition of some of its books, and their chronology; and Mr. Field very logically shows that there is no reasonable ground for belief in the Trinity.

"The Sunday School Quarterly" for April (3d.) is up to its usual high standard of excellence. It is packed as full of good food as an egg is full of meat. But Dr. Mellor's paper in which he labours to prove the difference between Religion and Morality makes confusion worse confounded. The Quarterly is so good, taken all in all, that it richly deserves a much larger circulation. (Sunday School Association, Essex Hall, London).

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON OAD, GORTON, MANCHESTER. Will all correspon- nts please note?

CALENDAR PAGE: Calendar page matter for the Unitarian Monthly" should be in the printers' hands not ter than the Monday preceding the last Sunday of each piring month. As the paper is printed on the Wednesday that week ready for sending out the earliest parcels on e Thursday, the late arrival of matter causes considerable convenience and some disorganisation. When a proof desired, matter should be in the printers' hands on the iday previous to the Monday aforesaid.

The Unitarian Churches have sustained a great ss in the death of the Rev. JOHN PAGE HOPPS. n an issue of this monthly a few years ago his por- ait and a biographical sketch appeared on the ont page; his portrait was also published on our Unity" Sheet Almanac. He was the prince of Uni- rian propagandists by voice and pen. No man was ore alive or more open to new ideas. He was a fine reacher, a strenuous politician, an ardent social re- rmer, had a strong vein of the poetical in him, was devout and deeply spiritual-minded Christian, a raight—sincere—an upright and downright man. Wherever he was, he was a force to be reckoned with nd he exercised a very widespread personal influ- nce.

The recent annual meetings of the churches of The Unitarian Union, Khasi Hills, India, appear to ave been of an enthusiastic character. They in- luded Conference of the churches of The Young eople's Association, The Unitarian Workers' Society, tc.

The Manchester Domestic Mission held its annual neeting on Wednesday, March 15th, when the Rev. W. J. Bishop and Mrs. Timmis made interesting peeches showing by illustration much of the good ork that is being done. The deficit of £160 did not ustify a pessimistic tone in some of the addresses.

Mr. C. C. Grundy, of Blackpool, has presented a nansion to the City Corporation of Manchester, situ- ted at Summerseat, near Bury, standing in spacious rounds, to be used as a Home for Consumptive hildren.

The Annual Meeting of the Manchester District ssociation of Churches held March 18th, presented n encouraging report of work in which the new cir- uit experiment was said to be working satisfactorily nd a successful course of public lectures on social roblems had been given.

The Liverpool District Missionary Association had ts annual meeting on March 18th. The report makes pecial reference to the opening of new church build- ngs at West Kirby and Garston.

At the Annual Meeting of the Bristol Domestic Mission, March 20th, it was reported that the mission- ry had made 1,100 visits to the homes of the poor luring the year.

Mr. James Verity, of Leeds, formerly of Pudsey, as left £100 to the Pudsey Unitarian Church.

There is a movement to erect a memorial at Vienne to Michael Servetus.

A course of four public lectures on Unitarian Christianity has been given at Morecambe, with encouraging attendances, in connection with the North Lancashire and Westmoreland Unitarian Association.

The Earl of Carlisle, who died on April 16th, was an avowed Unitarian and was president of the National Unitarian Temperance Association.

Mr. J. M. Street, 17, youngest son of the late Rev. J. C. Street, has won distinction at Magdalen College, Oxford, in classics, in open competition, value £80 per annum. He had previously won a £100 scholarship at Clifton College, and a £25 scholarship under the Salop County Council.

The Rev. W. R. Clark Lewis, Unitarian minister, Gainsborough, has been elected a member of the Urban District Council, and the Rev. W. R. Shanks, Unitarian, Leeds, is elected a Poor Law Guardian.

The annual meetings of the Ulster Unitarian Christian Association in Belfast on Monday, April 3rd, were well attended and special emphasis in speeches was placed on the intimate relationship of Unitarianism with freedom of thought, with Biblical study, and with the Peace Movement.

The Rev. T. P. Spedding as missionary agent of the British and Foreign Unitarian Association, has been visiting the Yorkshire Churches where his help and encouragement have been much appreciated.

The Lydgate Chapel, Yorks, has just celebrated its 216th anniversary and the Gainsborough Church its 223rd.

At the annual meeting of the Liverpool Domestic Mission (Mill Street) a deficit of £600 was reported, and this was cleared off before the close of the meeting.

The Rector of Tibberton is denounced by the "Church Times" for inviting the Rev. Rudolf Davis, B.A., Unitarian minister of Gloucester, to read a lesson in a burial service at Tibberton Church at the interment of cremated remains of Mrs. Price, one of Mr. Davies's own people; and representations are about to be made to the Bishop of Gloucester against the Rector. This will give the Bishop a chance.

The Rev. Dr. J. Drummond has been entertained to dinner at Manchester by a number of his old students of Manchester College (London and Oxford.)

Mr. D. E. Oliver, of Chester, has given unusual pleasure to the friends of our Nantwich congregation by a series of well-rendered dramatic recitals, on April 5th.

Miss A. E. Harrop, of Dukinfield, has been a teacher in the Old Chapel Sunday School for sixty years, and she has recently been the recipient of volumes of poems, of £40 in gold and an enlarged photograph of herself in recognition of her labours. The portrait is presented by her to the Sunday school and the £40 also as a bequest, the interest to be used in aid of the Sunday school work. Miss Harrop is 76 years of age.

The Rev. Hy. Williamson has again been elected a member of the Dundee School Board on which he has served for the last twenty years.

The Annual Conversazione of the North Cheshire Unitarian Sunday School Union was held at Denton, April 8th, when addresses were given by the president (Rev. H. Bodell Smith), Mr. John Chadwick (of the Manchester D.S.S.A.), Rev. J. W. Bishop (Manchester S.S.U.), Rev. H. E. Perry, Messrs R. Firth, and Mr. A. Slater (secretary); and the Denton friends supplied a most excellent programme of entertainment mainly from the singing class under Mr. Wm. Woolley as conductor.

The Rev. W. T. Bushrod has received a presentation from his congregation at Chorley in appreciation of his labours during the past six years in greatly strengthening his church.

The Rev. Chas. Hargrove, M.A., has been visiting churches in Scotland as president of the B. and F. Unitarian Association, and took part in a meeting at Stenhousmuir, when a presentation was made by that church to the Rev. E. T. Russell, B.A., the Unitarian District Missionary..

On April 6th the Rev. Dr. James Drummond delivered the Provincial Assembly Lecture in Cross Street Chapel, Manchester, his subject being "Ecclesiastical Comprehension and Religious Freedom as illustrated by the history of the Provincial Assembly."

A presentation has been made to the Rev. R. Jenkin Jones at Aberdare, by a number of old pupils.

The Manchester District Sunday School Association Annual Meetings at Oldham on Good Friday were very largely attended and most enthusiastic in spirit. The Oldham friends provided well for their great crowd of visitors.
and it promises well.

At the Council meeting, B. and F. Unitarian Association, April 10th, it was reported that during 1910 the Association made grants of 3,261 books, 71,948 tracts, value £317, to ministers, libraries, congregations, postal missions, and individual applicants, besides 584 books and 25,479 tracts in Colonial and foreign grants value £124, and 24,868 tracts for the Van Mission, value £35.

A Bible Class in connection with the Todmorden Sunday School Union of all Nonconformist sects is taught by the Unitarian minister, the Rev. A. W. Fox, M.A., and he has recently received from the Union a presentation of books in appreciation of his valuable services.

PULPIT CHANGES: Rev. Gardner Preston, returned to England after three and a half years' ministry in Hamburg; Rev. A. H. Biggs, M.A., has agreed to supply pulpit at the Moseley Church, Birmingham, for 3 months; Rev. W. J. Jupp has concluded his ministry at Croydon; public welcome at Blackburn to the Rev. Fred Hall, March 25th; Rev. Lucking Tavener has had farewell and presentations at Lydgate, Yorks, and has received a welcome to his new ministry at Aberdeen; Rev. A. Webster has received presentation of £208 from his late congregation at Aberdeen; Rev. Bertram Lister, M.A., Bolton, is appointed minister at the New Gravel Pit Chapel, Hackney; Rev. G. W. Thompson, a recruit from orthodoxy, has been welcomed to the ministry of High Street Unitarian Chapel, Portsmouth, April 5th.

DEATHS: Rev. Chas. Harvey Cook, of Warrington Manchester, March 21st, 52; Mr. Wm. Broughton, of Bolton, at Cleveleys, March 22nd, 75; Miss C. T. Welsh, Crouch Hill, London, March 21st, 38; Mrs. H. Darbishire, Belfast, March 27th; Mr. James Smeaton, Dundee, March 21st; Miss E. D. Parkinson, Portland, March 25th, 79; Mrs. W. E. Price, Gloucester, March 28th, 62; Mr. W. G. Warren, Chorley Wood, March 28th, 79; Mr. C. E. Stevens, Norwich, March 30th, 63; Mr. A. J. Gimson, Leicester, March 25th, 57; Rev. John Page Hopps, Shepperton, London, April 6th, 76; Rev. W. H. Fish, Boston, U.S.A., Mar. 17th, once minister at Carter Lane, London, and at Kidderminster, England, 67; Mr. Thomas Wilberforce, Leeds, March 27th, 71; Mrs. Wm. Lummis, April 6th, 68; Mrs. Alfred Hall, Boston, April 13th, 67; Mrs. Wm. Taylor, of Bolton, April 17th; Mrs. Alfred Turner, North Bersted, April 17th; George Howard, Earl of Carlisle, Hindhead, April 16th, 67; Mr. A. M. Kirker, J.P., Belfast, April 15th; Mr. Jas. Stapleton, Silverdale, Staffs, late of Newcastle-under-Lyme, April 15th, 70.

LITERATURE

"Did Jesus Really Live?—a Reply to 'the Christ Myth,'" by Herbert J. Rossington, M.A., B.D. 1s. net. Philip Green, 5, Essex Street, Strand, London, W.C.

Did Shakespeare write Shakespeare's plays? is a question with which most people are familiar; but that cannot be said of the query propounded and answered by Mr. Rossington in this little book. Some "new" theologians are agitated in their minds on what they name "The Christ Myth." Professor Arthur Drews, a German writer, published a book on that subject in which he maintained that Christianity is founded upon a myth, and that Jesus of Nazareth never existed. Some English "New Theology" men (and notably Dr. K. C. Anderson) have expressed themselves in agreement largely with Professor Drews' opinions. Mr. Rossington's book sketches the whole ground of the controversy and replies to Professor Drews, answering the query in the affirmative and showing clearly that there is a mass of reliable evidence that Jesus was a real living personality.

It is a remarkable fact that while in England some Trinitarian theologians support the view that Jesus never existed, and that the Christ doctrine is based upon a myth, Unitarian scholars like Mr. Rossington, Dr. Estlin Carpenter, and others are the champions of the other view that Jesus was a historical character.

Mr. Rossington has done good service to the Christian Churches of every denomination, and to all thoughtful Christians and truthseekers, in presenting a whole view of this controversy in a brief and handy form, and in a very clear and readable style. He impresses the reader as a careful and reliable guide. In the course of 84 pages the subject is divided under fourteen sections and a conclusion. The book is well bound in cloth, and it is surprising that author and publishers can give such wonderful value at so small a price.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.'

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.
(2) The Simplicity of Nature in Christ.
(3) The Personal Origin and Identity of Sin.
(4) The Finite Duration of Future Suffering.

(1) The Trinity in Unity.
(2) Two Distinct Natures in Christ.
(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

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